Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

The questions and Answer inserted below were published in the Boston Recorder and Telegraph of May 13th. We have since received a Reply to the "Answer" which we are requested to publish in connexion with the "Questions" and "Answer."

The letter in which the article was enclosed contains the following paragraph, which we are requested to insert as a preface to the whole.

"The Editors of the Recorder and Telegraph, are requested to accept the sincere thanks of a serious Inquirer after truth, for publishing the questions and answer in their paper of May 13th. As he thinks it unreasonable to request them to publish the reply, he has sent it to the Editor of the Chritian Register, with a request that the questions and answer might precede it."

QUESTIONS ANSWERED.

We have delayed inserting the following questions and the answers to them, not because we found any "difficulty in reading" them, (as our correspondent seems to have supposed, when he forwarded a second copy written by a different hand,) but because we hesitated whether it would be advisable to introduce them into a weekly journal, which is intended rather for religious news than doctrinal discussion. On the whole, however, we have thought that our correspondent, who sends the questions, might suppose that we declined answering them because we felt them unanswerable. As we have no such feeling, it would be injustice to ourselves, and perhaps to the sentiments which we believe, to pass the questions unnoticed.

QUESTIONS. 1. If God is an infinite intelligent Agent; and if He consists of three Persons, and they are not infinite intelligent Agents, then from whence does He derive His infinite agency?

2. But if the three Persons are three infinite intelligent Agents, then why are they not three Gods?

A DIRECT answer to the above questions will greatly oblige a serious inquirer after truth.

Answer to the first question.—God is an infinite intelligent agent. He does not consist of three persons in the same sense in which person is applied to men. This would make three distinct agents, and to all intents and purposes three Gods. No intelligent Trinitarian ever believed this, or advocated it. The questions imply, plainly, that the writer has in his own mind, charged Trinitarians with a belief, which thousands and thousands of times they have disavowed.—If he says, Why then do they employ the word *person*, as applied to God, if they do not take it in the usual sense? the answer is easy. It corresponds with the Biblical manner of speaking, in respect to the distinctions in the Godhead. The Father SENDS; the SON IS SENT; the Holy Spirit IS GIVEN. I, THOU, HE, are applied to these distinctions. There is then something *analogous* in them to human personalty, as they are represented in the Scriptures. This is enough to justify the use of the word, although one could almost wish it had never been introduced, because it is often the occasion of offence at the Scripture doctrine of distinction in the Godhead. After all it is in reality no more figurative, and affords no more just occasion of stumbling, than is afforded when the Scriptures represent God as *angry*, as *repenting*, as being *grieved at the heart*, as *mocking* the wicked, as *laughing* at them, as *scorning* them, as *avenging himself* upon them. Are these and the like terms to be understood in the common acceptation, as applied to men? Or only in a sense, which implies some analogy? In the latter way all agree. Why may not *person*, then, as applied to the Godhead, be modified in the same manner?

Our correspondent will see, when he extends, as we have right to expect, this equitable concession to us, that the horns of his dilemma are at once broken off. All the contradiction which he has made out, (apparently so much to his own satisfaction,) lies in a *petitio principii*, or taking for granted the very thing which Trinitarians deny, viz. that there are three *persons* in the Godhead, in the same sense as *person* is used when applied to men.

He asks *whence God derives his infinite agency.*—Surely he need not suppose that this depends on a distinction in the Godhead, or a mode of existing. By *infinite agency* we suppose he means, the quality or attribute of being an infinite agent. It were easy to shew that this is not a very embarrassing question.—Does the quality of light, by which it is resplendent, depend on the manner in which it is reflected?

The second question is of course answered, by our answer to the first. The whole difficulty arises from a use of the term *person* in such a sense, as no intelligent Trinitarian would employ it. Of course, the confidence, with which our correspondent requires a *direct* answer to the question, (and which shews that he felt himself to have placed us in a dilemma that was pitiable and admitted no relief,) is quite misplaced; and his questions shew either how little he understands about the nature of the controversy in question, or a want of candour toward his opponents, in implicitly charging them with what they do not hold, that is quite unbecoming the "serious inquirer after truth," which he professes to be. Either alternative would indicate that he has less reason to be confident in his own dilemma, than he supposes himself to have.

Recorder & Telegraph.

REPLY.

The writer of the questions in the Recorder of May 13th, did not expect or wish to enter into a controversy; but as there were some things advanced in the answer which were not anticipated, he thinks he cannot do himself or the cause of truth justice, without a reply.

The answer appears virtually to contain the following ideas. 1st. That the persons of the Trinity are not intelligent agents.

2d. That no intelligent trinitarian ever asserted that they were.

3d. And if it should be admitted that they are intelligent agents, beyond all controversy there must be three Gods.

My business in the reply will be, to show that both the ancients and moderns have ever considered the persons of the Trinity to be intelligent agents. And also to prove from the New-Testament that the Father, the Son, and the Holy Ghost, are constantly represented as three distinct persons in the same sense in which the word person is understood amongst men; that is, three distinct intelligent agents.

It is probable that Polycarp was a disciple of St. John; in his epistle to the Philippians he uses the following prayer:—

"Now the God and Father of our Lord Jesus Christ; and he himself who is our everlasting High-Priest, the Son of God, even Jesus Christ, build you up in faith and in truth, and in all meekness and lenity; in patience and long suffering, in forbearance and chastity: And grant unto you a lot and portion among his saints; and us with you, and to all that are under the heavens, who shall believe in our Lord Jesus Christ, and in his Father who raised him from the dead."

Here intelligence and agency both in the Father and the Son, are unequivocally expressed.

St. Barnabas, one of the primitive fathers, in his catholic epistle has the following sentence:

"And for this cause the Lord, meaning Christ was content to suffer for our souls, although he be the Lord of the whole earth; to whom God said before the beginning of the world, let us make man after our own image and likeness." If here is not intelligence and agency, it cannot be expressed.

St. Hermas, in his book entitled the Shepherd, has this sentence.

"The Son of God is indeed more ancient than any creature; insomuch that he was in council with his Father at the creation of all things."

It is presumed that no more need be said to convince common sense, that the ancient fathers in the church, believed that the persons of the Trinity were intelligent agents.

Now let us see what the moderns say upon the subject.

President Edwards stands foremost upon the list of great divines.

In the first chapter of his history of redemption we read.

"There were many things done in order to this work of redemption before that (meaning the fall.)—Some things were done before the world was created, yea, from all eternity.

"The persons of the Trinity were as it were confederated in a design and covenant of redemption; in which covenant, the Father had appointed the Son, and the Son had undertaken the work; and all things to be accomplished in the work were stipulated and agreed."

Who ever read Edwards on redemption, will find running through the whole book the following ideas.

God the Father the first person in the Trinity appointing and sending Christ into the world, and Christ the second person in the Trinity as accepting the appointment and undertaking the work. And the Holy Ghost the third person in the Trinity as the great agent in the dispensation of grace.

Attend to what Dr Thomas Scott says upon the persons of the Trinity being intelligent agents.

In his eighth essay he has the following sentences.

"It cannot be conceived that the office of Mediator between God and man, which Christ performs could possibly have been sustained by a mere creature; or that any one had sufficient love to have induced him to undertake it for the benefit of the unholy and rebellious. But when the eternal Son of the Father; when He, who created and upholds all worlds, for whom all things were made, and whom all angels worship; voluntarily engaged himself to mediate a peace between the offended sovereign of the universe, and his sinful creatures; then, to the principalities and powers in heavenly places was known the manifold wisdom of God; and all the holy intelligencies that ever have been, or shall be made acquainted with his grand design, must perceive, that his personal dignity and excellence; his ineffable union with the Father and relation to him; as well as his boundless power, love and holiness, rendered him in all respects the proper person to accomplish it, and bring it to a happy and glorious event: And that he alone was competent for such an undertaking."

I shall next introduce the venerable Dr. Nathaniel Emmons, a living author, whose high rank as a theologian, none will dispute.

Some extracts from his Sermon on the doctrine of the trinity will be made.

"Nothing short of three distinct persons in the one undivided Deity, can render it proper for him to speak of himself in the first, and second, and third person, I, Thou, and He. Hence the scripture represents the Father, Son, and Holy Ghost, as distinctly possessed of personal properties. The Father is represented as being able to understand, to will and to act, of himself. The Son is represented as being able to understand, to will, and to act, of himself.—And the Holy Ghost is represented as being able to understand, to will, and to act of himself. According to these representations, the Father, Son, and Holy Ghost, are three distinct persons, or agents. Accordingly, they speak to and of each other as such. The Father speaks to and of his Son as a distinct person. "Thou art my Son; this day have I begotten thee." Again, "This is my beloved Son in whom I am well pleased." The Son speaks to and of the Father as a distinct person. "O! my Father, if it be possible, let this cup pass from me." Again, "It is my Father that honoreth me; of whom ye say that he is your God." The Holy Ghost speaks of the Son as a distinct person.

As the Holy Ghost saith, "to-day if ye will hear his voice," that is the voice of Christ, "harden not your hearts."

"This mode of speaking plainly supposes, that the Father, Son, and Holy Ghost, are three distinct persons. And upon this ground, the one living and true God, is called more than a hundred times in scripture, by a name in the plural number. But God's speaking of himself in the same manner, carries much stronger evidence of his existing a Trinity in Unity. This we read, "God said let us make man in our image, after our likeness." Again we read, "Go to; let us go down, and there confound their language." And Isaiah says, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us?"

Thus the scripture leads us to conceive of the one living and true God, as existing in three distinct persons, each of whom is possessed of all personal properties, and is able to understand, to will and to act, as a free, voluntary, almighty agent."

"Again the doctrine of the sacred Trinity as represented in scripture, gives us a clear and striking view of the all-sufficiency of God. Since he consists in three equally divine persons, there is a permanent foundation in his own nature, for the most pure and perfect blessedness. Society is the source of the highest felicity. And that society affords the greatest enjoyment, which is composed of persons of the same character, same disposition, of the same designs, and of the same pursuits. The Father, Son, and Holy Ghost, who are three divine persons in the one living and true God, are perfectly united in all these respects.

"Again, the joint operations of the ever blessed trinity, lay a foundation for the most perfect and blessed union among all holy beings. Each divine person bears a distinct part in the works of redemption; and each will be infinitely well pleased with the conduct of each. They mutually rejoice in the great good, which will be the fruit of their united exertions."

If any sensible and serious christian should be offended at the idea, advanced by many celebrated divines, that the persons of the Godhead live together in a state of society and social intercourse, I can only say, that to me, the sentiment is to the last degree revolting; and I desire to bless God, that I am not answerable for it.

Had Dr Emmons undertaken to contradict the assertion, that the three persons in the Trinity were not intelligent agents he could not have used stronger language.

A few selections from the New Testament, with one or two remarks, will conclude the subject.

John v. 21 & 22. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son:"

Here are two distinct and separate beings, and intelligence and action predicated of both.

Chap. viii. 42 verse. "Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent [illegible] the one sent, two intelligent beings.

Chap. xi. verses 41, 42, & 43. "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee, that thou hast heard me: And I knew that thou hearest me always; but because of the people which stand by, I said that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, 'Lazarus, come forth.'

Here Christ addresses a petition, not to himself, surely, but to his Father, another being. And raising the dead, must imply, a high degree of intelligence and action.

John xiv. chapter, from the 23d, to the 27th verse. "Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

John xvii. first five verses. "These words spake Jesus, and lifted up his eyes to Heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

I have glorified thee on the earth; I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

After making the preceding copious extracts from ancient and modern authors, and from the New Testament, no argument will be necessary to prove that personal properties and attributes are ascribed to the Father, Son, and Holy Ghost, in the same sense, which they have always been applied to persons, among men.

And nothing can be more preposterous and unfair, than to express a wish that that appellation had never been used, to express the distinction in the Godhead, when every essential attribute of a person according to common acceptation, is retained.

When such miserable subterfuges, are resorted to, what are we to think of the cause?

After attentively perusing the answer to the questions, I should not be disappointed if the next thing we hear from the writer, should be a denial that the Father, Son, and Holy Ghost are the three persons meant in the Godhead.

Are there not some expressions at the close of the answer, which look more like an attempt, to put the writer down, than to answer his questions?

The affectation of wit about the horns of the dilemma, might easily be retorted, but I forbear, the subject is too serious.

A SERIOUS INQUIRER AFTER TRUTH.

DUNCAN ON CREEDS.

Mr Duncan, in his further remarks on creeds, alludes, as will be perceived by the following extract, to the Westminster confession of faith, and introduces a valuable extract from Milton.

We are not alone in entering our protest against this ecclesiastical oppression. The Westminster Assembly itself, never pressed their own Confession of Faith into this extreme of legislative control. We are told, that—Notwithstanding the zeal expressed against toleration, the Confession of Faith it drew up was not made the legal standard of orthodoxy. It was not subscribed by any member of that Assembly, except by the prolocutor, assessosrs, and clerks. *Nor till forty years after was a subscribtion or assent to it required of any layman or minister as a term of christian communion.* And Mr Nye, a member of that Assembly, informs us, when the Scots Commissioners proposed, that answers in the shorter catechism should be *subscribed by all the members*, the motion was rejected; after a considerable number had shown it was *an unwarrantable imposition.*" Our brethen have been too quick in uttering their severe criticisms. They themselves have been making a use of their own Confession of Faith, which its framers never designed; and have been pressing it upon the consciences of christians in the present day, to an extent, which those very divines, assembled by right of *civil authority*, condemned as unwarrantable. Nay, more:—in our retrograde movements to the reign of spiritual tyranny, we are required to subscribe, not merely the shorter catechism but *the whole book*;—a dose of legislative poison which even the Scots Commissioners, in those days, could not swallow. If we pronounce this matter of subscribtion, as it is received in the present day, to be an unwarrantable imposition, we have violated, we know not what solemn oath; we have broken, we know not what social compact.—We must be very heavily censured for awful criminality; must meet suspicions of the most unbrotherly and palsying kind; must be traduced as affected, and maddened by the action and reaction of some unholy alliance; and must be ranked among the worst tronblers of the church.

The following quotation fully agrees with the judgment of the Westminster Assembly, and expresses our ideas with great point and force. It is from "a Treatise on Civil Power in Ecclesiastical Causes,"—written by the great Milton, that true son of human liberty; who, had he lived in our day and in our country, might have found ample scope for all the powers of his mighty genius, in the cause which was [illegible] "Seeing therefore, that no Man, no Synod, no Session of men, though called the Church, can judge definitely the sense of scripture to another man's conscience, which is well known to be a general maxim of the Protestant religon; it follows plainly, that he who holds in religion that belief, or those opinion which to his conscience and utmost understanding appear with most evidence or probability in the Scripture, though to others he seems erroneous, can no more be justly censured for a heretic than his censurers; who do the same thing themselves, while they censure him for so doing. For ask them, or any Protestant, which hath most authority, the Church or Scripture? They will answer, doubtless, that the Scripture; and what hath most authority that no doubt but they will confess is to be followed. He then, who to his best apprehension follows the Scripture, though against any point of doctrine by the whole church received, is not the heretic; but he who follows the church, against the conscience and persuasion grounded on the Scripture. To make this yet more undeniable, I shall only borrow a plain simily; the same which our own writers, when they would demonstrate plainest, that we rightly prefer the Scriptures before the Church, use frequently against the Papist in this manner. As the Samaritans believed Christ, first for the woman's word, but next and much rather for his own, so we the Scripture; first, on the Church's word, but afterwards and much more for its own, as the word of God, then ought we to believe what in our conscience we apprehend the Scripture to say, though the visible Church, with all her Doctors gainsay; and being taught to believe them only for the Scripture, they who so do are not heretics, but the best Protestants; and by their opinions, whatever they be, can hurt no Protestant, whose rule is not to receive them but from the Scripture; which to interpret convincingly to his own conscience, none is able but himself, guided by the Holy Spirit; and not so guided, none than he to himself can be a worse deceiver. To Protestants therefore, whose common rule and touchstone is the Scripture, nothing can with more equity, nothing more Protestantly can be permitted, than a free and lawful debate at all times, by writing, by conference, or disputation of what opinion soever, disputable by Scripture; concluding, that no man in religion is properly a heretic at this day, but he who maintains traditions or opinions, not probable by Scripture, who, for ought I know, is the Papist only; he the only heretic who counts all Heretics but himself."

The man who [in matters of faith] surrenders his judgment to the dictation of other men, instead of appealing to the written word of Christ's instruction; and the church, which fetters itself by articles drawn up in language which man's wisdom teaches, instead of walking in the wide liberty of the charter of God's truth;—have laid another foundation than that which is laid, and are obnoxious to heavy rebuke.

Ware's Sermons.

It is better for us that there should be *Difference* of Judgment, if we keep *Charity*: but it is most unmanly to *quarrel* because we differ.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 2.

The two able communications which we have inserted on this page, have, by their length, necessarily excluded an editorial article which we have in type, and also a communication on the manner of reading the scriptures.

THEOLOGICAL SCHOOL. The great want of separate accommodations for the Theological students at Cambridge, has induced the Trustees of the Institution to commence the New Building, though the subscriptions, (which we are happy to learn are still progressing) are not yet filled.

The new building is to be situated about sixty or seventy rods northeasterly from the *University Hall*. The *Corner Stone* of the building is to be laid with appropriate ceremonies on Wednesday, July 6th, at 12 o'clock. An Address will be delivered on the occasion by the Hon. BENJAMIN PICKMAN, of Salem, President of the Board of Directors of the Institution, and a Prayer will be offered by Rev. Professor WARE. It is expected that a hymn composed for the occasion will be sung.

We understand that accommodations will be provided for ladies.

The laying the corner stone of a building where the Heralds of salvation to an erring and sinful world are to be educated and trained for the difficult, but interesting and important duties of their vocation, is an event, which, however little it may have in it of noise and pretension, will yield to none in real importance, or in the interesting associations it is adapted to awaken, in the minds of all who rightly estimate the value and importance of the christian ministry.

NEW CHURCH IN NORTHAMPTON. We mentioned in our last the unfortunate circumstance of the demolition of the frame of the new church at Northampton, by a violent gust of wind, on the 21st ult. We are happy to learn that the persons wounded are in a good way of recovery, and that the Society are proceeding with spirit in their preparations for raising the frame. Although the timbers were all so broken as to be rendered almost entirely useless, yet the accident will probably delay the work only about four weeks.

Our readers will be pleased to learn that Mr E. B. HALL, who was sometime since invited to preach to the new society for a limited period, was, on the 23d ult. unanimously invited to become their stated minister. On account of the delay in completing the church, which will result from the late accident to which we have just alluded, it is probable, that, should Mr Hall accept the invitation, the ordination services will take place previously to the completion of the Church.

COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

RHETORICAL MERITS OF ORTHODOX PREACHING.

There recently appeared (in another journal however,) the notice of a discourse some time previously delivered, before a rhetorical society on its first establishment in the Andover seminary. It is a circumstance which naturally attracts our notice to the character and merits of that school in this particular department. It has been understood, that to advance the elocution rather than the language and style of those assembled there, was the main object of this society. Such a limitation certainly would not otherwise have occurred to one's mind. The statement indeed is not improbably incorrect; for none such could be made by those who understood aright the tendencies of their present education and felt the exigencies whose claim was most urgent and loud.

The munificence which endowed this theological school, made provision at the very outset for the cultivation of sacred rhetoric, as one of the highest objects that called for regard and encouragement. But it must have occurred to many as a matter of some surprize, that after a lapse of nearly twenty years, so little would seem to be accomplished by means so liberal. To advance an opinion like this, need not of course be an indication of Unitarian ignorance or prejudice. Where the preachers of a seminary are so numerous,—and in their well-meant efforts, at least, of benevolent zeal—are so widely dispersed through the land, they afford to every man at all interested in the religious character of the age, opportunity ample enough to estimate with some near approach to truth, the character of the institution from which they spring.

That the exercises then, both of instruction and devotion, of these preachers as a body, are singularly deficient in what is commonly called good taste, it is no audacious heresy, it may be hoped, to maintain. By the want of good taste is not meant the absence of that poetical choice and flow of words, which so much characterize the sermons of some among us, of imagery and classical allusion, of harmonious and well-turned periods. The charge is rather meant to describe the actual faults of a style sometimes feeble, sometimes uncouth; and to the formation of which, the words gathered at random, it might seem, very forcibly imply the insensibility of the preachers to the copiousness and graces of the language in which they write. The complaint made therefore is, of the want, not so much of a positive, as of a negative taste; and this last the hearer is not unreasonable in expecting to find in those, who have not had eminent disadvantages of education to surmount. These remarks of course apply to the sermons; but the devotional exercises which accompany them, are often perhaps open to yet stronger objections. It is difficult upon the whole to account for the partiality, which prompts to such a liberal use of quaint phraseology in this service. If the sentiment conveyed in this language were thereby rendered more striking than any human combination of words could effect, nothing more were needed to justify its use; but if, the reverse of this, it be comparatively enfeebled, what reason can exist for having recourse to it? It is seldom indeed by the phraseology referred to, that "truths divine come mended from the tongue." To this at least, whatever be its source, that sure stamp of divinity is wanting, which makes its impression deep on the hearts of hearers. That it is in a great measure derived from the Old Testament, it is not necessary to inform us; but some of those who adopt it, possibly think that to claim the sanction of scripture, is to terminate all dispute on the point; as in a darker and ruder period, the wing of the church was often a covert to him whom the civil arm could no longer skreen. But if its operation on a single mind may be adduced as any fair criterion, this phraseology is for the most part wholly inexpressive, occasionally even offensive; and however natural it might once have been, it is altogether uncongenial with the refinement of modern taste. Whether this language would be more likely to produce in some religious societies a smile or scowl, one might hesitate to decide; without having much doubt that both would be more than sufficiently seen. It might be easy to illustrate largely the fault here spoken of; but the space left for these remarks will not permit, what the apprehension of few who may read them will be dull enough to require. Examples in abundance will be found of this objectionable phraseology in the devotions of Jenks, and indeed of Jay; a yet higher orthodox authority, or who certainly ought to be so. But this last very unequal book is by no means devoid of the taste now insisted upon. With the quaint and obsolete phraseology of some evangelical sects, (so called,) as well as of scripture, is there blended in yet greater measure, the richness, solemnity and impressiveness of the sacred writings. Until Unitarians have something better among themselves to supersede it than as yet,—a qualiification which the author himself might accede to,—it behooves them to resort more than it is believed they do, to this treasure-house of devotional language and thought.

These remarks, of necessity general, will of course not be understood to convey one indiscriminate censure on the preachers of the school under notice; and from it, it must be owned, there have been some honerable though rare exceptions. These may be regarded,—and if the preceeding remarks be correct, they not only may be without want of candour to that seminary, but must be in consistency regarded,—as owing less to their professional course in this point, than to a perception naturally correct, of the proprieties and graces of language, which their academical education might or might not have fostered, and which their theological could not pervert.

This is certainly not too much to say of young men who must have had to struggle against a tide; for the example of prevailing indifference on any branch of study must even amount to a counteracting influence. With respect to the majority of the preachers above described, the effect of their religious services,—and the remark after what has been said, applies with peculiar emphasis to their prayers,—must be often other than they could themselves desire. That it is very likely to be thus in regard to what are called fashionable societies, will, no doubt, be readily conceeded. But no reference was had by the writer to these; and except as they are,—however otherwise they may strike the eye of an observer,—immortal beings to be saved or lost, are scarcely worth coming into the account at all. They are miserable tribunals indeed to set in judgement on the best of preachers; and whether intellectually or morally regarded, as the judges of his ministrations or as the subjects of them, he would gladly have any auditors but these. But to speak now simply of individual cultivated minds,—these, tho' of course concentrated to a greater extent in the city are yet intermingled with the whole population of our interior. Such hearers, tho' it may be, thinly scattered, are to be found it is presumed in most of the ancient congregational societies of our own state. Some of these, especially those in professional life are men indifferent, some even hostile to Christianity; and many more of those who pay a decent respect to its institutions, are devoid of all deep personal interest in its truths. Yet these men, if affected at all by religious instruction, are not very likely to be so, except through the medium of those habits of thought and tatse which have become deep-rooted and inherent with time; and very likely, if these are outraged, to be repelled from the subject altogether.—But it is now universally settled, that religion is not betrayed, by allurling men to her cause, thro' innocent compliance with natural or acquired predjudices. And the preacher who may become all things to an individual for the sake of his own soul, is imperiously bound to become thus if he extend his view at all to the souls of the many, over whom, according to all human calculation, to a greater or a less degree, for good or for evil, his influence must reach. Does not then policy assume the nature of duty, and impose on the rising preachers of every school, a regard commensurate with their own own opportunity and ability to the progress of refined taste and of human society?

The remarks hitherto made on the rhetorical merits of the most flourishing of our schools of the prophets need not have been thus confined, so long. But it is not apprehended that herein any injustice has been done to that great portion of the clerical body, with which they are successively incorporating. It is rather an over full measure of justice which takes, as the sample of a professional order, that last generation who are ushering into the world, not only with the new lights which the progress of society brings with it, but with all the privileges and helps of a course of education unknown to their predecessors. It is indeed but too apparent that whatever truth the preceding strictures have in reference to the younger part of the orthodox clergy, they have an almost unqualified force when understood of their fathers in the church. The unequal advantages of different generations is not to explain all this; for how shall it apply to the liberal cotemporaries of these men? Without controversy, the sermons of these manifest more attention to the good models of their native language than those of the others; the exceptions to which, for no doubt they exist, will not affect the general rule. The contrast is indeed very clearly not that which exists between periods of time. Party comparisons are indeed often offensive; but there need be the less scruple in the present instance, when there are those of the orthodox cause, it is feared, who regard this as giving to it an honourable distinction. It may be assumed then as a characteristic mark; and what is better confirmation is, that causes may be found, it is thought, whose operation contributes to make it so. Whether this be correct or not, they are willingly offered to abide the test of a more extended observation.

The first cause then that may be named to account for this utter destitution of good taste in very many sermons, will seem to be a very conclusive one, that is the destitution of it in the minds of the writers. It is a faculty, which, unlike reason and imagination, that sometimes will break forth in the most neglected minds, owes every thing to cultivation. It is the last faculty which even in educated men begins to unfold itself, and arrives the most slowly to maturity. In the preachers referred to, it lies dormant and dead often through life; and their sermons cannot very well display, that whose very nature is unknown to themelves. There are scores of ministers, no doubt, among us, from whom this faculty has experienced scarcely more neglect than the rest; but which, having something of an inherent vitality in them, will somehow or other, with or without culture, make themselves perceived.

The second cause of the evil complained of is not much below the former in cogency and force; for it is derived from the intellectual character of the socities addressed. How large a proportion both of these and of the members of each, (it may be said without reproach,) are insensible not only to the want of neatness and propriety in style and langnage, but even to violations of grammar. This may not be any occasion of wonder to one who considers how incapable numbers, are of discriminating at all between the doctrinal character of sermons, and who mistake greatly the most explicit preachers. Under this delusion in more instances than one, so important a measure as the choice of a pastor has been made; and a majority have been sometimes entangled in a connection which they had not the sagacity to avoid. It would be vain to expect that the taste should be very sensitive where the reason is thus blind. Few preachers are likely to bring any faculty into vigorous action of which their hearers have not discoverd the meaning or value.

In the third place, it is natural to ascribe something to what may be called the spirit of reaction. The cultivation of mere rhetorical excellencies in preaching has been or supposed to be almost a characteristic of Unitarian sermons; and there are some, it is no want of charity to think, would need no better reason for keeping as far aloof from them as possible. There is probably quite full justice done to these points by the rising generation of liberal preachers; it may be that in some instances the taste has been humoured even to a fastidious and morbid refinement. It is not difficult to explain this prevailing attention to a correct and attractive style of writing. Some of the most distinguished men in their communion, both laymen and clergy, have reached an excellence which almost renders them authorities and models in this respect; and they exerted an influence, toward which in its whole extent and amount, many and more important qualities conspired To that posthumous volume of sermons which for ten years has been cherished with unabated admiration and fondness, this influence is to be ascribed more largely than to any other source. It would not be strange, if this volume had found some readers who could be caught only with its beautiful diction; and in whose own sermons, the ambitious pursuit of similar qualities was conscpicuous above every thing else. The shame rest upon such, if there are; and who would probably have found no qualities in any sermons, which to be seen at all, must be "spiritually discerned." That reader is to be pitied, who is so dull as not to see, or uncandid as not to own, that mere fine writing,—a poor attainment in sermons at least, when it is reached and yet the ambition of too many preachers,—was not rated by Buckminster beyond its just account. His thoughts arrayed themselves almost without effort in the graceful dress they wore. To a mind so disciplined and refined, the appropriate language came unbidden; and to one at all serious himself, it will be evident that the religious impression was far before every other, the first aim of the writer. It may be natural enough, as has been already implied, to feel only disgust for those sermons which are heard from some pulpits and are little else than a show of fine paragraphs. For what are sometimes called "elegant prayers,"—with all the attention which has been insisted upon as due to the language of these services,—something stronger than disgust or abomination is wanted, to express the sentiment that cannot but be felt. Humbled must the preacher feel, on whom such an encomium is inflicted, even undeservedly! Of those who bestow it, what can be said? They must be visited, (charity cannot find any better plea) with something of that confusion of intellect which befel an early disciple, who has come down to us, as on one occasion, "not knowing what he said."

But the cold glitter or the empty parade of imagery and poetry are not to be confounded with far different and better things; and it is the extreme of weakness or of prejudice to do this. There is a well merited care for style and language, which he will bestow, who seeks to please his neighbour in order to his edification; who is not content to make manifest the truth to men's consciences, but desires to make it impressive and attractive too; and who is not required to debase or sacrifice it in securing these useful ends. Diverse as may be the notions of men as to the nature or the truths of religion, it is a riddle to discover how this should so far divide them on qualities which belong to neutral ground. Yet the reason alleged at the outset of this division is not imaginary. If so, it does indeed imply a weakness that few would probably be willing to own. A truer dictate of policy, and the use of which religion does not reject, would be to despoil an adversary of the weapons or to share them with him, which his skill has made servicable to himself. Well would it be for orthodoxy, if its teachers, sensible of this, could consent to sit in the school of criticism at the feet of some, to whom, (reversing this order of things,) they would be likely to allot no higher station in the churches of the true faith. It is time, not only for decency's sake but their own, to dismiss that tone of sneer and sarcasm which good writing has most commonly had to meet with at their hands. That this is no blind charge, the preacher will testify, (to take the most recent example) who discoursed so eloquently on pastoral theology during the last election week, and whose visit to our capital seems to have made so strong a sensation. His remarks on what he called tasteful and polished periods in sermons, have been supposed meant at least rather for the diversion than the edification of those who heard him. Understood in this last sense, that is, as a caution against the infection of a prevailing fault, there were many who must have felt it, however solemnly given, as savouring too much of burlesque. They were probably wholly unconscious of their danger.

But on this point no more space can be afforded.—A cause more powerful than all is the impression which secretly operates, it is believed, very widely, that the freedom and directness of the evangelical mode of preaching are fettered by the rules of a critical taste. But this inconvenience might with equal justice be affirmed of the rules of grammar; and both are doubtless salutary like restraints upon all other license. After all it is true only of that preaching, where those who speak & hear, are alike from the uneducated and humblest classes of life. This is colloquial often even to vulgarity; but it does not fall within the scope of these remarks, in which the standard kept in view is not that of the conventicle, but our own congregational churches. To a member of these sects however we owe that masterly essay, which was designed to account for the aversion of men of taste to evangical religion. The aversion which he took for granted on one side, he probably judged to be reciprocal; and if so, it virtually confirms the position taken in these remarks. Whether however this great in difference of orthodox writers and preachers as a body to the merits now in discussion, was or was not implied in that essay; it would almost inevitably tend to deepen this sentiment among them. But such at any rate was not the tendency of Foster's own example. Of all the writers of the age, of any celebrity at all, it is not easy to name another, who, to judge from the effect on the reader, has bestowed equal thought on his diction. It is wrought out indeed with a care, often as painful, one might think, in the preparation, as it is found to be in the perusal.

But to show that accuracy or grace in writing are not incumbrances on evangelical peeaching, it might be sufficient to point to the published sermons of but one individual, Robert Hall,—the glory and the shame of this orthodox generation. Though intellectual vigour is doubtless the principal feature of his volume, yet every where the finer faculties of the writer appear. Among us at least however, his volume has been comparatively neglected by those connected with himby the bond of a common or similar faith. Neither suspicion of unsoundness or charge of unfaithfulness in his preaching, to the truths he sincerely held, has ever attached to him. But this was not enough.—He has not been forward to put himself in the obnoxious foreground of the theological contests of the time, the only passport to sectarian distinction and honour. This light therefore shunning in a dark place, while it could not be wholly hidden, has been doomed to waste too much of its warmth and influence on the air. The rightful fame of Hall has been usurped, both by holder writers and more daring champions of the faith.

But examples like those of Foster and Hall do not abound among the orthodox clergy of our land. Those to whom the majority look up as guides and leaders, are not likely to send them to study the pages of these, their trans-atlantic brethren. They present before them some very different examples. The cavalier treatment which rhetoric and taste but recently received from one, who was once entrusted with their special care, and if for no other reason, must have been considered a high authority in the case, has already been referred to. It was hard for them to be thus wounded in the house of their nominal friend. But the disdain which he then expressed, he found opportunities elsewhere to exemplify.*

Unfounded then as is the idea of any neceasary repugnance between evangelical preaching and a taste even severely critical, as the writings of our English cotemporaries here referred to may show; yet while it exists, it is easy to see which must suffer the consequences. Indifference, not to say discouragement, will be shown to correctness and grace of style and language, by those from whom, the relations they bear being considered, it was last to be expected. Let it not be thought indelicate in this connexion to advert again to the seminary, already spoken of. It was once remarked as a matter of surprise that such defects in the pulpit exercises of its preachers as have here been alleged, should have been allowed by him, to pass, on whom after all the responsibility rested in the end. But of this, the solution which followed it directly in the mind, was assented to as just by one whose place gave him the means to judge and his opinion a claim to regard. The reader has perhaps anticipated it,—that the absorbing sense of things of greater moment made him lenient to faults which the mere critic would have dealt by with an unsparing hand. Better and weightier things there certainly are than even good writing; but it is not very clear why this circumstance should abridge it a jot of its full measure of justice.

If these causes are to be checked and counteracted at all, it must be through the influence of that theological school, with the notice of which these remarks began. This is to be hoped for, when sacred rhetoric shall become a province of more than nominal instruction. That genuine respect for good taste, and for good letters also, its inseparable companion and source, which is looked for of course in their official teacher, as in their natural friend, will be seen in its influence on the minds that go forth from his care and culture. The influence just supposed, even to any extent, of such a school, on the orthodox clergy of our land, is taken for granted, for it will not need to be proved. It is not only their acknowledged organ; but from year to year its sons go to swell more largely the the proportion of this body which they already compose. The strictures which in a single point have fallen upon this seminary in the progress of these remarks, will be greatly misunderstood, if they are supposed to imply an insensibility to its general merits. An example it certainly is in more respects than one to all other schools of the prophets, to which, if, in scriptural language, they are wise to know this, they will look up with deference and submit to learn. There we may see those critical studies pursued with unequalled ardour, to which the first impulse in our land was given in the high places of Unitarianism.—There the spirit of piety may be seen to flourish, without overshadowing the spirit of vigorous study; and both conspiring to carry onward that institution to a more signal prosperity, than all the sunshine of munificence which has rested upon it, could ever impart. The success of a sacred seminary in all other points of view, furnishes to its friends but poor grounds of complacency, if it cannot boast or does not prize that, which gold and silver cannot purchase, and man cannot confer. At some future day, other praise yet, perhaps awaits it; evincing that nature has placed no invincible obstacle between qualities which an unwise education has so often disjoined. Whenever this land may see in the midst of it a sacred institution, where zeal, not only according to knowledge, but chastened by taste, and limited only by these, is exerted in the propagation of the uncorrupted truth,—what is there yet in reserve for it, which man can ask from God, but to guard what he has already given? Nothing will be left but to rejoice in its light with a pious and unremitting gratitude.

* See the speech of this popular divine (a much lauded speech too) at the meeting of the National Tract Society on the last election-week. Some care is required to keep in mind that the speaker once occupied the professional chair of sacred rhetoric, that those eloquent bursts may not be lost, which open like the following; "But what growl is that which I hear from yonder hedge? whose snarl &c. &c. &c.

EDUCATION.

In order to produce as far as may be, the proper balance and adjustment between the affairs of the soul and the body, the mind and the muscles, time and eternity, a school should be set up by the side of every manufactory—and a manufactory, or something equivalent, by the side of every school.

From a want of the former, manufactories have often proved nurseries of vice, by vitiating the workmen during the frequent intervals of labor. In our own young, and I wish I could add, innocent country, even boys of 12 or 14 years of age, employed in glass houses, have been seen lying about on the ground quite intoxicated by 10 or 11 o'clock in the morning! and almost every vice and bad habit have thus been matured before the youth has arrived at manhood.—From the neglect of suitable exercise and recreation for the sedentary and studious, at school and at college, and for professional men in after life, many individuals live feebly and wretchedly, deprived of half the usefulness and comforts of existence, or die before nature's time, of indigestion, chronic derangement of some of the abdominal vicera, of consumption, &c. &c. Most of these evils are greater in cities, where the accumulation of numbers, the noxious effects of impure air, arizing from crowded dwellings, domestic interments, want of cleanliness, &c; where sedentary habits, unwholesome employments, excesses in diet, luxurious food, heating drinks, monstrous mixtures, and the pernicious seasonings which stimulate and oppress the digestive organs; the unnatural activity of the great urebral circulation, excited by the double impulse of luxurious habits and undue mental exertions,—of the violent passions which agitate and exhaust,—the anxiety, chagrin, and vexation from which few entirely escape, re-act on the whole frame and derange it.

The delicacy and sensibility to external influences, caused by our heated rooms, enervating beds, warm clothing, inactivity and other indulgences, are so many fatal proofs that our most grievous ills are our own work, and such as might be obviated by a more simple and uniform way of life. The mountain shepherd and his dog are equally hardy, and form an instructive contrast with a nervous, hysterical, fine lady and her lapdog; the extreme point of degeneracy and imbecility of which each race is susceptible.

Why is it that the less civilized nations are so far before us in physical endowments? It is not that nature has done less for us, but that education has done more for them.

If ever the present and the future generations who possess and are to hold this happy land, are to be improved, it must be done by a more rational and natural education of the human being.

To this end we must first bear in mind that he has a material frame of wonderful organization, exhibiting the clearest intimation that this structure deserves cultivation and was intended for it. For without this the business of life and the purposes of existence are but half accomplished. To give some evidence of what has been, and can be, done in this respect, among certain tribes of men, in whose state of society the means of subsistence and of personal power and preeminence arise more from the superiority of physical endowments, than among us, I beg leave to lay before the reader the testimony and opinion of several competent witnesses and accurate observers.

The observations of Humboldt confirm the position, that individuals, whose bodies are strengthened by healthy habits in respect to food, clothing, exercise, air, &c. are enabled to resist the causes which produce a disease in other men.

He paints to us the Indians of New-Spain as a set of peaceful cultivators, accustomed to uniform nourishment, almost entirely of a vegetable nature, that of their maize and cereal gramina.

"They are hardly subject to any deformity. I never saw a humpbacked Indian; it is extremely rare to see any who squint, or are lame in the arm or leg. In the countries where the inhabitants suffer from the goitre, this affection of the thyroid gland is never observed among the Indians, and seldom among the Mestizoes, the offspring of a European and an American."

Barrow states that "there is perhaps no nation on earth, taken collectively, that can produce so fine a race of men as the Kaffers; they are tall, stout, muscular, well-made, elegant figures. They are exempt indeed from many of those causes which in more civilized societies, contribute to impede the growth of the body. Their diet is simple; their exercise of a salutary nature; their bodies are neither cramped nor encumbered by clothing; the air they breathe is pure; their rest is not disturbed by violent love, nor their minds ruffled by jealousy. They are free from those licentious appetites which proceed more from a depraved imagination than any real want of nature.—Their frame is neither shaken nor enervated by the use of intoxicating liquors; they eat when hungry, and sleep when nature demands it. With such a kind of life languor and melancholy have little to do.

The countenance of the Kaffer is always cheerful, and the whole of his demeanor bespeaks content and peace of mind."†

The dark coloured races exhibit in general great acuteness of the external senses, which is in some instances heightened by exercise to a degree almost incredible.

In the unsettled life of wandering tribes the chief occupations are hunting, war, and plunder. The members of the community are trained from their earliest infancy to these pursuits; and their progress in these necessary accomplishments determines, not only the degree of their own personal enjoyment and security, but also their influence over others, and their rank in the association. The astonishing perfection of their sight, hearing, and smelling, must be referred to the constant exercise of these organs; as their ability to endure violence or continued exertion, in performing long journeys, is the simple result of habit. Both are very interesting in a physiological view, and acquaint us with the extent of our powers, which are but very imperfectly developed in the members of civilized societies. Mr Collins, in his "account of the English Colony of N. S. Wales," has mentioned the quick sightedness of the New-Hollanders; and another traveller has borne testimony to the same effect. The quickness of their eye and ear is equally singular; they can hear and distinguish objects which would totally escape a European. This circumstance renders them very acceptable guides to the English sportsman in the woods, as they never fail to point out the game before any European can discover it.

In describing a New-Zealander, who accompanied him to England, Mr Savage says, "It is worthy of remark how much his sight and hearing was superior to that of other persons on board the ship. The sound of a distant gun was distinctly heard, or a strange sail readily discerned by Moyhanger, when no other man on board could hear or perceive them." The Hottentots by the quickness of their eye, will discover deer and other sorts of game when very far distant; and they are equally expert in watching a bee to its nest. They no sooner hear the humming of the insect than they squat themselves on the ground, and having caught it with the eye, follow it to an incredible distance.

Barrow relates the following anecdote of one whom he had left behind ill on a journey. "He had fallen asleep about the middle of the preceding day, and had not awakened till night. Though very dark, and unacquainted with a single step of our route, he had found us by following the track of the wagon. At this sort of business a Hottentot is uncommonly clever.—There is not an animal among the number that range the wilds of Africa, if he be at all acquainted with it, the print of whose foot he cannot distinguish.

The print of any of his companions feet he would single out among a thousand."

Dr Somerville confirms this statement, and refers the superiority of the Hottentots in these points, to constant exercise of their organs.

In his frequent intercourse with the Nomadic tribes of Asia, Pallas had the best opportunity of observing their capabilities. He says the Calmucks have a fine nose, a good ear, and an extremely acute eye. On their journeys and military exhibitions they often smell out a fire or a camp, and thus procure quarters for the night, or obtain booty. Many of them can distinguish, by smelling at the hole of a fox or other animal, whether the creature be in or not. By lying flat and putting their ear to the ground, they catch, at a great distance, the noise of horses, of a flock, or of a single strayed animal. But nothing is so surprizing as the perfection of their eyes, and the extraordinary distance at which they often perceive, from inconsiderable heights, small objects, such as the rising dust caused by cattle or horsemen; more particularly as the undulation of the boundless plains, and the vapours which rise from and float on them in warm weather, render things very obscure. In the expedition which Jorgot Vicechan *Ubaschi* led against the Kubanians, the Chalmuck force would certainly have missed the enemy, if a common Chalmuck had not perceived, at the estimated distance of thirty versts, the smoke and dust of the hostile army, and pointed it out to other equally experienced eyes, when the Commander, Colonel Kischinskoi, could discern nothing with a good glass.

I adduce these facts merely for the consideration of those who are not yet sensible how much the body is susceptible of improvement by exercise, in other words, by being educated. The admission of this fact is essential to our advancement as individuals, and as a people; without this conviction we shall remain what we are, that is, far below what we might be with it. J. M.

* Lawrence's Lectures on the Diseases peculiar to man.

† Barrow's Southern Africa, vol. I, p. 169.

General Intelligence.

Portsmouth Journal. This valuable paper has been for four years past under the editorial care of Nathaniel A. Haven, Jr. Esq. It appears, by the last number, that he has now relinquished the duties of Editor of the Journal.

The following petition from Peter Harris, one of the Catawba tribe of indians, was presented in the South Carolina Legislature:—

"*To the Council of South Carolina.*—

"I am one of the lingering embers of an almost extinguished race—our graves will soon be our habitations. I am one of the few stalks that still remain in the field, when the tempest of the revolution is past. *I fought against the British for your sake*—the British have disappeared, and *you are free:* yet, from me, the British took nothing—nor have I gained any thing by their defeat. I pursue the deer for my subsistence—the deer are disappearing and I must starve.—God ordained me for the forest, and my habitation is the shade—but the strength of my arm decays, and my feet fail in the chase. The hand which fought for your liberty is now open for your relief. In my youth, I bled in battle that you might be independent—let not my heart, in my old age, bleed for the want of your commiseration.

(Signed) PETER HARRIS."

Deaf And Dumb. The number of Deaf persons in the United States is 6000; in the state of New-York 600. The school for the instruction of this unfortunate class, in New-York, contains 53 pupils, 27 of whom are paid for by the state, and the remainder in the manner usual in other public academies. The state is entitled to 32, and for the five vacances there are 74 candidates. the receipts of the treasurer, the last year, amounted to $10.302 in favour of the institution, on the 1st January last. The school is well conducted, and has extended the benefits of education to 80 persons since its establishment in 1818 The term of instruction is three years. *Statesman.*

Interesting Jubilee. A party of ladies and gentlemen met on the 10th June at the spring of Daniel Morgan Esq. near Shepherdstown, Va. to celebrate the day, pursuant to an arrangement made FIFTY YEARS AGO. It appears that in the spring of 1775 two volunteer companies were raised, one in Winchester, the other in Shepherdstown, as the quota Virginia had been required to furnish. They turned out for twelve months, furnished their own rifles and equipage, and marched to Boston in twenty one days. They were commanded by Hugh Stevenson and Daniel Morgan, (afterwards Col. Stephenson and Gen. Morgan.) On the 10th of June, 1775, and previous to their depature, Col. Wm. Morgan gave a barbecue to Stephenson's company at the spring above mentioned; and the heroes of the company made an engagement "that the survivors should meet at that spring on that day fifty years to come; which agreement has thus been fulfilled. But of the ninety seven who composed the company *five* only are living, and of the five, only two were present, the others being prevented by old age and infirmity. Those present were: Maj *Henry Bedinger*, of Berkely Va. and Maj. *Michael Bedinger*. of Kentucky. The other three are Judge *Robert White*, of Winchester, Va. Gen. *Samuel Findley*, and *William Hulse*, Esq. of Ohio. Two patriotic songs, the same that had been sung there fifty years ago, were sung. "*Auld Lang Syne*" was played, and, before breaking up, the company agreed that the survivors should celebrate the day at the same place twenty five years hence.

Distressing Event. On Wednesday the 22 ult. between 3 and 4 o'clock, P. M. a pilot boat was upset in Portsmouth Harbor, by a sudden flaw of wind, and immediately foundered. Edwin B. Stevens, principal of the Lancasterian School, Horrace B. Morse, instructer of Latin in the Academy, Samuel Gardner, John Veazy, a lad named Moses Long, and two sons of Samuel Cushman, were on board and all perished. Mr Veazy was one of the harbor pilots, and owner of the boat.

It is contemplated to improve the navigation of the river Wabash, and connect it by a canal with Waumee river, which falls into Lake Erie. This canal, of only 25 miles in length, will at once open an intercourse by water for steamboat navigation, from Indiana, Illinois, and Kentucky, with New-York.

Mr Robinson, an Æronaut from Paris, has arrived with his balloon at New York, where he proposes to make an ascent, for the gratification of the inhabitants of that city. It is stated that he has made several successful ærial voyages at Madrid and Lisbon, and that he left Paris with the intention of being in Boston at the celebration of the Bunker-Hill battle, and making an ascent on that anniversary, but his arrival in season was prevented by a long passage. *Ib.*

North Carolina Gold. One of the Senators of N. Carolina lately visited this city, and stated that Mr Barringer had worked three days in his ground without finding much, but going a little deeper, he struck on a vein of pure gold, and dug out about eleven pounds weight; he then called for the aid of his friends, who assisted him, and he had deposited in the Bank of Salisbury thirty pounds weight of pure gold. This is 23 carets in fineness. At the Messrs. Parker's mine they have obtained more than $10,000 worth of Gold from one acre of ground. They have found several pieces of above three or four lbs. weight, and all that has been found is by random digging; for in no instance have the operations of these persons been directed by miners or scientific men.

Washington In.

Gen. Fafayette was introduced to the Legislature of New-Hampshire on Wednesday last, and addressed by Gov. Morrill. He was afterwards introduced to the survivors of the Revolutionary soldiers of the New-Hampshire line, and to a great number of ladies and gentlemen. At the proper hour he attended a sumptuous public dinner. He left Concord on Thursday morning, and passed through Durham to Dover, where he lodged.

Franklin Institute. The corner stone of the edifice to be erected for this institution, was lately laid in Philadelphia. It is to be 100 feet in length by 85 in breadth, and 3 stories high, with a basement; having an ornamental front of marble.

Count Pulaski. It is said that a brother of the celebrated Pulaski is now living in Dresden, Maine. His name is Major Polaressy, and he is upwards of 76 years of age. He is in very indigent circumstances, and applied to Congress, about six years ago, for a pension, under the law of 1818.—His application was unsuccessful.

It is mentioned in a Connecticut paper, as a remarkable fact, that the eight individuals who composed the band which was organized at Hartford, in 1775, and attached to Colonel Webb's regiment, are all still living.

American History. We have lately heard, in a manner and from a source that commands our belief, that Judge Marshall is engaged in writing, and indeed is far advanced towards completing a history of the American Government, from the adoption of the Constitution to the termination of Washington's presidency. *N. York paper.*

It appears by the New Orleans Courier of the 23d ult. that the engineers had on the day before arrived at that city, and that they propose to examine a canal which will connect the Mississippi with lake Pontchartrain, and also to inspect the fortifications now under construction.

The National Journal mentions that the University of Verginia has offered one of her professorships to Dr Waterhouse of Cambridge. *Statesman*

Rhode Island. The Legislature of this state, in consequence of Massachusetts having declined to settle the boundary dispute by arbitration, have voted to assert the claim of Rhode Island to certain teritory now held as a part of Massachusetts, by an adversary suit at law against Mass. Messrs. Robins, Bridgham, Searle and Hunter, have been appointed council to prosecute the suit. *Ib.*

Peep at the Pilgrims. The late American work called "A Peep at the Pilgrims," is favourably mentioned in the late English papers.

The Utica Sentinel and Columbian Gazette, published at Utica, N. Y. have been lately united under the name of the *Utica Sentinel and Gazette.* The paper is to be conducted by Samuel D. Dakin, and William J. Bacon.

Pickpockets. Three villains have been taken in Kennebunk, which have been following the route of Layfayette.—Two of them are said to be Frenchman, and the other says he was hired to drive them about the country. They stole in Kennebunk about $3000 from the citizens' pockets. The names of the Frenchmen are *John* and *Lewie*, the other *Gardiner Heyford.*—Statesman.

FOREIGN NEWS.

From England. London papers to may 23d have been received at New-York.

A sketch of the debate on the Catholic Relief Bill is given in some of the papers. We have not room for it. It passed the House of Commons by a handsome majority. It was opposed in the House of Lords by Lord Colchester, the Marquis of Anglesea, the Earl of Langford, the Bishop of Chester, and Lord Liverpool; and it was advocated by the Marquis of Camden, the Earl of Darnley, the Bishop of Norwich, the Earl of Harrowby, the Lord Chancellor, and Earl Fitzwilliam. The bill was lost however in the House of Lords by a majority of *forty eight.*

Notice was given by Mr Brougham, in the House of Commons, that he should bring in a bill for incorporating a University in the city of London.

Schools in Greece. The British and Foreign School Society have taken a deep interest in the revival of learning in Greece. They have taken home to England, *eleven* Grecian Youths for the purpose of educating them as instructors in their native country. It is the wish of the Society to establish schools in all the principal towns of Greece. An appeal has been made to the British public for aid in furnishing the funds necessary in the accomplishment of this benevolent purpose.

The following is an extract of a letter from Corfu, dated the 20th April:—

"The intelligence which we have received from Greece is highly satisfactory. The Egyptians who besieged Navarino have been entirely defeated, and have retired after considerable losses, into the fortresses of Modon and Coron. The batteries which the Egyptians had erected have fallen into the hands of the Greeks, with much booty. We have no detailed accounts of this last engagement, but we are persuaded the above is true:

"It is said that the Egyptian fleet has been defeated by the Greeks off Suda."

Constantinople, April 23. Alarming news has arrived at the Morea. Ibrahim Pacha is in a desperate situation; he is surrounded by the Greeks, who are hastening to the spot from all quarters. The landing of this Egyptian in Greece has been a signal for a levy *en masse.* The electric spark has not a more speedy effect. The Captains of the Christian vessels arriving from the coasts of the Morea, considered Ibrahim as nearly ruined, but the Turks still flatter themselves that he will extricate himself from his embarrassment. We hear nothing of the army of Redsched Pacha, which was to penetrate into the Morea by land. *Augs. Gaz.*

Waters of the Baltic. It has long been suspected that the waters of the Baltic, are gradually subsiding; but a memoir published in the Swedish transactions of 1823, it is said, has established the truth of this conjecture beyond a doubt. Where the Baltic unites with the German ocean, there has indeed been no perceivable change; but from latitude 56 to 63, the observations show a mean fall of four tenths of an inch annually, one foot and a half in 40 years, or three feet ten inches in a century. In the gulf of Bothnia, the results are said to be more uniform, indicating a fall of four feet four inches in a century. The greater confidence may be placed in their statements, from the fact that the waters of the Baltic are not influenced by the tide.

From Peru. We are indebted to Mr Topliff for the loan of the file of the Government Gazette, of Lima, to March 13. It contains a great number of decrees and acts of the government, which we have not time at present to notice, if they were of sufficient importance. On the 10th of February the Constituent Congress of Peru passed a decree, by which they conferred on Bolivar the Liberator, the supreme political and military command of the republic, until the meeting of the Congress prescribed by the Constitution, to take place in 1826. He is authorized to suspend the constitutional articles, laws and decrees, which are opposed to the public good, in existing circumstances. He is authorized to delegate his powers to one or more persons, and in an unexpected emergency may appoint a substitute. Bolivar had previously resigned his dictatorial power.

The Constituent Congress, on the 10th of March, published a decree, or vote, signed by their President and Secretary, in which they declare that, as it was unnecessary that they should continue the discharge of their duties, and as it was extremely irregular and inconsistent with the full powers with which the Liberator was invested, that they should continue to act in their official capacity, the Constituent Congress had concluded its functions. They had previously, on the same day, issued a decree in which they invest the Liberator with more full and unlimited powers than were before granted to him, by which he is empowered to raise loans, to levy extraordinary contributions, is charged at his discretion to purge the republic of the enemies of liberty and American independence, of whatever class and condition they may be, and is authorized to abrogate such laws as he may think opposed to the security and liberty of the continent, and to promulgate such others as he may think better adapted to these objects. The Gazette of March 13th, contains some remarks in compliment to the patriotism and fidelity of this Congress, which had just closed its final session.

Bost. Dai. Advertiser.

Revolt at Montevideo. Captain Gardner, arrived at New-Bedford, from Rio Janeiro, reports that six days previous to his sailing a government brig arrived in six days from Montevideo, with dispatches from the Brazillian government, the purport of which, was that a revolt had taken place in that Province. The General who had assumed the command of the revolutionists, is the same that formerly commanded under Artigas; he had planted his standard around Montevideo. The general commanding in the city states he has not one thousand on whom he can depend. In consequence of the above intelligence, the Emperor, has laid an Embargo at Rio, prohibiting any vessel departing, bound to the South, and was embarking sixteen hundred troops, with a General to superscede and take the command of Montevideo.

Republicanism in South America. Mr Brigham, an American Missionary in South America, writes from Mendoza, at the foot of the Andes, as follows;—

"I have in this place become acquainted with many of the young men who are burning republicans, and have great curiosity to know the nature of our government, colleges, &c. a curiosity which I love to gratify. There is no calculating the good which is to be done here by conversation; and on no subject is it easier to converse, than on religion; its true nature, it perversions and the importance of its free toleration."

Before leaving Mendoza, Mr Brigham had sold nearly fifty Spanish Bibles at a good price. "Many of the clergy," he says, "and of the best standing, are increasingly liberal, and treat me with much kindness. They are quite inquisitive as to the nature of our religious systems, and I always explain it with frankness, and point out its good effects upon our society."

The Unitarians of Liverpool have presented to the British Parliament a petition in favour of the Catholics. The petitioners moved in the highest class of Society; among whom was Mr Roscoe.

MARRIAGES.

In Brookfield on Thursday by the Rev Mr Stone, Mr Samuel Johnson, Merchant, of this City, to Miss Charlotte A. Howe, of Brookfield.

In Watertown, on the 20th inst. Mr Isaac Robbins, of Providence, to Miss Ruth Wellington.

In New York, on Friday evening last, at the Franklin House, Mr George L. Barrett to Mrs. Jane Henry, both of the Theatre, formerly of Boston.

DEATHS.

In Baltimore June 23d Gen. John Stricker, a revolutionary patriot.

In North Haven, Mrs Martha, widow of the Rev Dr Benjamin Trumbull, aged XCII.

In Dublin, (N. H.) 20th inst. Mrs Martha, wife of Capt. Samuel Adams, aged 33.

In Nelson (N. H.) 9th inst. Mrs Charlotte, wife of Mr Samuel Holt, Jr. aged 24.

In Nashville, (Ten.) the Rev Richard Dabbs, Pastor of the Baptist Church in that place.

THE NORTH AMERICAN REVIEW.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS, No. XLVIII.

I. Goldborough's Naval Chronicle,
United States Naval Chronicle by Charles Goldborough.
II. Character and Writings of Dr. Brown,
Lectures on the Philosophy of the Human Mind
III. Amusements in Spain,
Recollections of the Peninsula.
IV. Recent American Novels.
1. The Refugee, a Romance,
2. Hobomok, a Tale of Early Times,
3. Peep at the Pilgrims in 1636,
4. The Witch of New England, a Romance,
5. Saratoga, a Tale of the Revolution,
6. Adsonville, or Marrying Out,
7. A Winter in Washington,
8. Tales of an American Landlord,
9. O'Halloran, or the Insurgent Chief, an Irish Historical Tale.
10. Goslington Shadow, a Romance of the Nineteenth Century.
V. Common Law Jurisdiction.
A Dissertation on the Nature and Extent of the Jurisdiction of the Courts of the United States, &c. By Peter S. Du Ponceau.
VI. European Politics.
A Review of the Efforts and Progress of Nations, during the last twenty-five Years; by J. C. L. de Sismondi. Translated from the French by Peter S. Du Ponceau.
VII. Travels in Colombia.
Journal of a Residence and Travels in Colombia, during the Years 1823 and 1824. By Captain C. S. Cochrane.

Boston, July 2, 1825.

LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co.

CONENTS, No. VII.

Reviews. Memoir of the Life of Josiah Quincy Jr.—Reform of Harvard University.—Examination of the Report of the Second Committee.—Expense of Board and Instruction. Sullivan's Address.

Miscellany. A Residence in Glasgow. Dr. Chalmers and Mr Irvine. Italian Lyrical Poetry.—Bembo, Biographical Sketch of his life—his Sonnets, "To Italy," "Turning to God." Guidiccioni, Biographical Sketch of his Life—his Sonnets, "To Home," "To Italy."

Original Poetry. The Graves of the Patriots—Sunrise on the Hills—The Spirit of Beauty—Epitaphs from the Italian.

Critical Notices. Westminster Review, for 1825.—Sayings and Doings.—Second Series.—Wheaton's Address.—The Refugee, a Romance. Garnett's Lectures on Female Education. The Grecian Wreath of Victory. Decision, a Tale. The Town Officer's Guide. New-York Review and Atheneum Magazine. Battle of Bunker, or Breed's Hill.

Intelligence. New Work relating to Lord Byron. A Peep at the Pilgrims in 1636. Number of American Works published during the last quarter. Statistics of Paris. John Bull in America. School upon the Plan of Fellenberg.—Wooden Watchman Mortality of the Rich and Poor.—Newly Discovered Quadruped. New University in England. New Route.

List of New Publications. List of Works in Press.

Boston, July 2, 1825.

Miscellaneous.

From the Boston Anthology.

THE LORD'S PRAYER.

1 O Thou, enthroned in world's above
Our Father, and our Friend,
Lo, at the footstool of thy love
Thy children humbly bend.

2 All rev'rence to thy name be giv'n,
Thy kingdom wide displayed;
And, as thy will is done in heav'n,
Be it on earth obeyed.

3 Our table may thy bounty spread,
From thine exhaustless store,
From day to day with daily bread,
Nor would we ask for more.

4 That pardon, we to others give,
Do thou to us extend;
From all temptation, O, relieve,
From ev'ry ill defend.

5 And now to thee belong, Most High,
The kingdom, glory, power,
Through the broad earth and spacious sky,
Till they shall be no more.

Mr WEBSTER'S ADDRESS.

The following abstract of Mr Webster's Address at the late celebration, is from the Salem Observer of the 18th ult.

The orator glanced at the three great events in the history of this western world; its discovery, its colonization, and the severance of these United States from the mother country, and their erection into an Independent Empire. He spoke of the eventful history of the last half century; of the consequences of the American Revolution to the world; of the actual and prospective improvements of the condition of mankind, which owed their origin to the events, we were now assembled to commemorate.

He spoke of the attention, given to the subject and advances made in the science of government, within the last few years; and the powerful and all-commanding influence of public opinion and illumination of the human mind in meliorating the condition of mankind even under the most despotic governments; in which their beneficial effects though little apparent, and producing no external changes, were yet most deeply felt. He said that knowledge was the sun in the firmament of human happiness and that public opinion was the lever by which the political world was to be moved. He exulted in the progress of free principles and institutions in the southern portion of this hemisphere; and congratulated his countrymen that they had lived to see the day, when the European authority over that vast portion of this continent was gone forever.

He addressed, in the most affectionate manner, the few old men, who were present, and who shared in the bloody conflict of the 17th June 1775, and the surviving members of the Revolutionary army, who heard him; among whom was seen in his place that extraordinary and privileged man, Lafayette; and while he contrasted the splendid compensations of this day and occasion, with the disinterested toils and sufferings and sacrifices of that perilous hour, which last saw them assembled on the spot where they now stood,—in the name of their children who now crowded around them, in the name of their happy country, in the name of the good and brave of all future ages and countries, he tendered them the homage of a lasting and heartfelt veneration and gratitude,

He remembered in a just tribute of eulogy, the brave men who perished in the cause of their country's freedom. He spoke of the illustrious Warren who boldly threw himself into the perilous conflict of that day, and fell one of the first and one of the noblest sacrifices to liberty, a man whose name is imperishable; and he addressed himself in the most respectful and honorable manner to Lafayette, and paid a just compliment to his distinguished virtues and services; a man, whose history has been most extraordinary, who has seemed destined in Providence to perform a part and to enjoy privileges, which have fallen to the lot of no other man; who, in the language of the orator, according to our best recollection, was the conducting medium, by which the electrical spirit of freedom, should be communicated to both hemispheres; a spirit, which like the great central fire of the earth, might be smothered and repressed but could not be extinguished; oceans might overwhelm it, mountains might press it down; but in spite of all opposition, it will live and burst out and send up its fires to the heavens.

He alluded to the struggles of the Greeks for their freedom and exulted in the assurance, which the singular history of our own country confirms, that the cause of liberty and religion must prevail. It was to be ascribed to the all-commanding influence of public opinion that the despotic nations of Europe had not taken part with their oppressors; that influence would continue to restrain those sovereigns; and the continually increasing favor with which the great principles of civil liberty are regarded among the enlightened and good of all nations; and the deeper and growing interest with which the struggles of this abused people continue to be viewed, will aid to carry them triumphantly through the fearful conflict, which they are now waging with the most oppressive despotism that ever crushed men to the dust.

He alluded to the unfortunate results of the struggles for freedom in France. Much it is true has been gained; but much had failed and much had been lost through the want of that enlightened, sedate, and religious character, which distinguished the American people and was the foundation under God of the success, that crowned their efforts. The progress of the spirit of liberty among the French nation was not guided by discretion, intelligence and principle, and consequently was marked with many dreadful excesses; it became a desolating instead of a purifying fire; and instead of destroying that only, which did not deserve to be preserved, it scattered indiscriminate destruction; and every thing valuable as well as every thing worthless was brought out by the deluded votaries of liberty and thrown upon the blazing pile. In the language of the orator, the progress of the spirit of liberty among this people resembles the chariot races of antiquity, where the motion was so rapid that it set the wheels on fire.

He spoke, in the last place, of the great interests of the world, which all nations would ultimately learn must consist in Peace; and of the duty which the American People owed to their privileged and happy country; which was to consider it all as one country and all as their country; to rise superior to local, sectional and partial divisions and interests; to be united by a common, uninterrupted and universal sympathy; to feel that we are New-England-men merely but that we are Americans, and with a generous and elevated patriotism to seek only the common interests, to cherish the common name, to labor for the common good. If the cause of liberty and free institutions failed with us it would fail forever; but in an example of adherence to the great principles of liberty, of equal rights and equal laws, for which our fathers toiled and suffered and died; and in that generous devotion to the common good by which *their* whole course was distinguished, we should exhibit to the world a monument of national virtue and happiness as imperishable as time; and as splendid and glorious as human history can ever display.

Such were the enlarged views and the elevated and noble principles, by which this able and eloquent performance was characterised; and by which we deem it but just to acknowledge we think the whole of Mr. Webster's own public life has been regulated. Our account is very hasty and imperfect; and makes no pretensions to doing it justice. Many a heart in this vast assembly of great and good men from all parts of our common country, gave to these sentiments a cordial and unreserved response. Thank God they prevail among us. May they continue to prevail; and be transmitted to our children and to the remotest generations. The old soldiers of the Revolution may now depart in peace since their eyes have seen the salvation of their country accomplished; and an ample compensation for their sufferings and sacrifices in a day of preeminent prosperity, more cloudless and brilliant than ever before shed its beams over the social condition of mankind.—Fortunate men! to have lived to enjoy its light and glories. Sacred and honoured and cherished be the memory of those sainted heroes, who purchased these blessings for their posterity with their blood! Be that posterity true to *their* principles, and emulous of *their* transcending magnanimity and patriotism. The solid column pointing to the heavens and piercing the clouds may show where their spirits ascended on that eventful day in a chariot of fire; let it then serve also to remind us that they are still watching over us; and while imagination delights to recognize them as still hovering about the consecrated spot where their favoured children are bringing their offerings of gratitude, let us show ourselves, worthy of the ancestors from whom we have descended, and feel that no offering can be so grateful to them or so worthy of ourselves, as for us like them to live, and if need be, to die for our country and for the world.

[*From the Literary Gazette*]

THE BELLS OF ST. MARY'S.

"Those evening bells—those evening bells!"
Moore's National Melodies

There is a delight which those only can appreciate who have felt it, in recalling to one's mind when cast by fortune upon a strange soil and among strangers, the sights and sounds which were familiar to one's infant days. It is pleasant too, though perhaps, like the praise of one's own friend, rather obtrusive, to snatch those memories from their rest and give them to other ears,—to tinge them with an interest, and bid them live again. When we perceive, likewise, that places and circumstances of real beauty and curiosity remain neglected and unknown for want of "some tongue to give their worthiness a voice," there is a gratification to our human pride in the effort to procure them, even for a space

A forted residence 'gainst the tooth of time
And razure of oblivion.

I shall not in this letter, as in my last, give any thing characteristic—any thing Irish. I will be dull, rather than descend from the elevation I intend to keep; but, in compensation, I will tell you a fine old Story, and if you have but the slightest mingling of poetical feeling in your composition, (and who is there now-a-days that will not pretend to some?)—I promise myself that you shall not be disappointed.

The city of Limerick, though surrounded by some very tolerable demesnes, is sadly deficient in one respect, not an unimportant one in any large town.—There is no public walk of any consequence immediately adjoining it. The canal which leads to Dublin is bleak, from its want of trees; and unhealthy, from the low marshy champagne which lies on either side its banks. This, however, for want of something better, was for a considerable time the fashionable *promenade*, until the formation of the Military Walk on the western side; to which the beauties of Limerick—(a commodity quite as celebrated, and some malicious wags say, almost as marketable, in an honorable way, as Limerick gloves)—have given *among themselves*, the witty appellation of the *path to promotion*.

But at the head of this canal, where it divides itself into two branches, which, gradually widening and throwing off their artificial appearance, form a glittering circlet around a small island which is covered with water shrubs—on this spot, I have delighedly reposed in many a sweet sunset,—when I loved to seek a glimpse of inspiration in such scenes—to imitate Moore's poetry—and throw rhymes together, about the rills and hills, streams and beams, and even and heaven, and fancy I was a genius!—"'Tis gone—'tis gone—'tis gone!" as old Capulet says.

But let us recall it for a moment. Have the complaisance to indulge me in a day-dream, and fancy, if you can, that you sit beside me on the bank. We are beyond the hearing of the turmoil and bustle of the town—"the city's voice itself is soft—like solitude's"—and there is a hush around us that is delightful—the beautiful repose of the evening. The sun, that but a few minutes since rushed down the west with the speed of the wandering star, pauses ere he shall set upon the very verge of the horizon, and smiles upon his own handiwork—the creation of his fostering fervour.—Hark! one sound alone reaches us here; and how grand and solemn and harmonious in its monotony! These are the great bells of St. Mary's. Their deep toned vibrations undulate so as to produce a sensible effect on the air around us. The peculiar fineness of the sound has been often remarked; but there is an old story connected with their history, which whenever I hear them ring out over the silent city, gives a something more than harmony to the peal. I shall merely say, that what I am about to relate is told as a real occurence, and I consider it so touchingly poetical in itself,—that I shall not dare to supply a fictitious name and fictitious circumstances where I have been unable to procure the actual ones.

They were originally brought from Italy; they had been manufactured by a young native (whose name the tradition has not preserved,) and finished after the toil of many years, and he prided himself upon his work. They were consequently purchased by the prior of a neighboring convent; and with the profits of this sale, the Young Italian procured a little villa, where he had the pleasure of hearing the tolling of his bells from the convent cliff and of growing old in the bosom of domestic happiness.—This however was not to continue. In some of those broils, whether civil or foreign, which are the undying worm in the peace of a fallen land, the good Italian was a sufferer amongst many. He lost his all; and, after the passing of the storm, found himself preserved alone amid the wreck of fortune, friends, family, and home. The convent in which the bells, the chefs-d'œuvre of his skill, were hung, was razed to the earth, and these last carried away into another land. The unfortunate owner, haunted by his memories, and deserted by his hopes, became a wanderer over Europe. His hair grew gray, and his heart withered, before he again found a home or a friend. In this desolation of spirit, he formed a resolution of seeking the place to which those treasures of his memory had been finally borne. He sailed for Ireland—proceeded up the Shannon; the vessel anchored in the Pool, near Limerick, and he hired a small boat for the purpose of landing. The city was now before him; and he beheld St Mary's steeple, lifting its turretted head above the smoke and mist of the Old Town. He sat in the stern and looked fondly toward it. It was at evening so calm and beautiful, as to remind him of his own native haven in the sweetest time of the year—the death of the spring. The broad stream appeared like one smooth mirror, and the little vessel glided through it with almost a noiseless expedition. On a sudden, amid the general stillness, the bells tolled from the Cathedral—the rowers rested on their oars, and the vessel went forward with the impulse it had received. The old Italian looked towards the city, crossed his arms on his breast, and lay back in his seat; home, happiness, early recollections, friends, family—all were in the sound, and went with it to his heart. When the rowers looked round, they beheld him with his face still turned toward the Cathedral, but his eyes were closed, and when they landed—they found him cold!

Such are the associations which the ringing of St Mary's bells bring to my recollection. I do not know how I can better conclude this letter than with the little Melody, of which I have given the line above. It is a good specimen of the peculiar tingling melody of the author's poetry—a quality in which he never has been equalled in his own language, nor exceeded in any other; although, like a great many more of his productions, it has very little merit besides—Why!—you can almost fancy you hear them ringing!—

Those evening bells—those evening bells—
How many a tale their music tells
Of youth and home and native clime
When I last heard their soothing chime!

Those pleasant hours have passed away,
And many a heart that then was gay—
Within the tomb now darkly dwells,
And hears no more those evening bells.

And so 't will be when I am gone,
That tuneful peal will still ring on—
When other bards shall walk those dells,
And sing your praise—sweet evening bells!

OSCAR.

GENERAL LAFAYETTE.

A pamphlet, giving an account of the visit of General Lafayette to this country, was pulished in France in December last. A copy of it has been received in this country. It is an octavo of 90 pages, and extends only to his arrival in Philadelphia. Some translations from the work have appeared in the Albany Argus.

Of the two following extracts the first is from the prospectus, and the second from the introduction.

"Under a reign, the first act of which was the abolition of the censorship, the truth should be published without fear. The abolition of that ministerial measure, is, without doubt, the severest satire on its authors. To reproduce that which it had proscribed, is to adopt the opinions of those who condemned it. When the news of the arrival of Gen. Lafayette in America was first received in France, the press was compelled to be silent, while many of its vacant columns should have borne the name of the veteran of two revolutions. Since that time, many events have taken place in the United States. A French general has passed in triumph through a great part of the country, which more than forty years ago he assisted to render free. A population naturally grave and thoughtful, has suddenly given way to an enthusiasm, inspired by a recollection of its struggle for independence; it has pressed in crowds, around a guest worthy of itself. When in Europe, foreign sovereigns visit neighboring states, they are every where welcomed by *fetes* ordered by the government, and by acclamations which are not always the true expression of the sentiments they inspire. A simple general visits America, and a whole nation rises up to meet him. The chief of the republic is, perhaps, retired to his farm; the ministers of state continue their accustomed labours; the congress is not assembled; it is the nation alone which welcomes a hero, whose name has already become a part of her history. The government more tardy, will receive him in its turn, and that will be a scene of the highest interest. At no other epoch has such a spectacle been presented to the contemplation of the world.—The American *ovation* does not resemble any other voyage, nor any other reception, nor any other triumph."

"After an absence of forty-three years, a general without power visits a nation, for whose independence he was one of the first to take up arms. Men unacquainted with that nation, would perhaps imagine, that it ought to have permitted him to pass in the midst of it, without suffering itself to be excited.—Indeed, with us Europeans, it is the custom for princes only to attract curiosity and homage; we do not recollect, that in America, where they have no princes, men who have rendered great services to the public, supply their places. Accustomed to estimate men solely by their worth, or by the good which they have done, the people of that country welcomed with triumph the aged warrior whose blood had been shed in her defence. His appearance among them, awakened the recollection of the revolution, and each one believed that he was still present at that grand drama, which, after half a century, had become the topic of conversation in every family. Nourishing these ideas, and proud of a government for which they are indebted to their immoveable constancy and valour, they saluted with delight, one of the oldest defenders of that government; and for the first time, perhaps, since their existence as a nation, that reasoning people yielded without reserve, to the transports of enthusiasm. The ardent acknowledgement, by ten millions of freemen, of services rendered forty years before, is a spectacle both novel and imposing. The English journals refer to the return of Louis XVIII. in 1814, and to the first journies of Monsieur, now Charles X. through the interior of France, as bearing some resemblance to the reception of General Lafayette in America. This is to give a just idea of its national character; but the French had every thing to hope from those princes: America expects nothing from Lafayette."

THE PLAGUE.

In *Rothelan*, a late work by Mr Galt, we have the following appalling description of the effect of the Plague, during one of the instances when it raged in London.

In its malignancy, it engrossed the ill of all other maladies, and made Doctors despicable. Of a potency equal to death, it possessed itself of all his armouries, and was itself the death of every other mortal distemper. The touch, yea, the very sight of the infected was deadly; and the signs were so sudden, that families seated in happiness at their meals, have seen the plague spot begin to redden, and have wildely scattered themselves for ever. The cement of society was dissolved by it. Mothers, when they saw the sign of the infection on the babes of their bosom, cast them from them with abhorrence. Wild places were sought for shelter—some went into ships and anchored themselves afar off on the waters. But the angel that was pouring the vial had a foot on the sea, as well as on the dry land. No place was so wild, that the plague did not visit—none so secret that the quick sighted pestilence did not discover—none could fly that it did not overtake.

"It was as if heaven had repented the making of mankind, and was shovelling them all into the sepulchre. Justice was forgotten, and her courts deserted. The terrified jailers fled from the felons that were in fetters—the innocent and the guilty leagued themselves together, and kept within their prisons for safety—the grass grew in the market-places—the cattle went moaning up and down the fields, wondering what had become of their keepers—the rooks and the ravens came into the town, and built their nests in the mute belfries—silence was universal, save when some infected wretch was seen clamouring at a window.

"For a time all commerce was in coffins and shrouds; but even that ended. Shrift there was none; churches and chapels were open, but neither priest nor penitent entered; all went to the charnel house. The sexton and the physician were cast into the same deep and wide grave; the testator and his heirs and executors were hurled from the same cart into the same hole together. Fires became extinguished, as if its element too had expired—the seams of the sailorless ships yawned to the sun. Though doors were open, and coffers unwatched, there was no theft—all offences ceased, and no crime but the universal wo of the pestilence was heard of among men. The wells overflowed, and conduites ran to waste; the dogs banded themselves together, having lost their masters, and ran howling over the land; horses perished of famine in their stalls; old friends but looked at one another when they met, keeping themselves far aloof; little children went wandering up and down, and numbers were seen dead in all corners. Nor was it only in England that the plague so raged; it travelled over a third part of the whole earth, like the shadow of an eclipse, as if some dreadful thing had been interposed between the world and the source of life."

* * * * *

"At that epoch, for a short time there was a silence, and every person in the street, for a moment stood still; and London was as dumb as a churchyard.—Again the sound of a bell was heard; for it was that sound, so long unheard, which arrested the fugitive multitude and caused their silence. At the third toll a universal shout arose, as when a herald proclaims the tidings of a great battle won, and then there was a second silence.

"The people fell on their knees, and with anthems of thankfulness rejoiced in the dismal sound of that tolling death-bell; for it was a signal of the plague being so abated that men might again mourn for their friends, and hallow their remains with the solemnities of burial."

BATTLE OF BUNKER HILL.

JUST published a particular account of the Battle of Bunker Hill on the 17th of June 1775, by a Citizen of Boston.—Price 20 cts.

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